Infants Baptism from Heaven,

OF

Divine Institution.

BEING

A Brief yet Satisfactory Answer to some Objections made by *Hercules Collins*, in his Book Entituled, *Believers Baptism from Heaven, Infants Baptism from Earth*, &c. against certain Truths proved in a Book Entituled, *Baptism Anatomized*. Propounded in five Queries, by THO. WALL.

VIZ.

1. *What Water-Baptism is?*
2. *What is the end for which it was Instituted?*
3. *What giveth Right to it?*
4. *Who are the true administrators of it?*
5. *Whether it be Lawful for a Man to Baptise himself?*

WHEREIN

The Right that the Infants of Believers have to Water-Baptism is vindicated: The Duty of Believing Parents in that Matter asserted: And that by the contrary Tenet and Practice, they ought themselves to be excluded from the Lords-Supper, is plainly and fully proved.

And wherein is also proved,

That the Covenant which God made with *Abraham*, *Gen.* 17. and with *Israel*, *Exod.* 19. and *Deut.* 29. are the Covenant of Grace in Christ, and not part of the Covenant of Works made with *Adam* before his Fall.

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Licenſed and Entred accor-
ding to Order.

TO THE READER.

Christian Reader,

THE Faith of our Lord Jesus, call'd the Precious Faith, the Faith of God's Elect, in them compared to a Building, Jud. v. 20. which Faith always dependeth upon the written Word of God, called therefore the Word of Faith, Rom. 10. Deut. 30. first preached to Adam and after to Abraham, in which Word of Faith Christ is Lord in Sion, a chief Corner-stone, a sure Foundation, on which Foundation all God's Elect build Gold, Silver, precious Stones; when others build Wood, Hay and Stubble: Now they that build Gold, Silver, precious Stones, are such whose Faith is built upon the Foundation or Doctrine of the Apostles and Prophets, Christ the chief Corner-stone, joyning their Doctrin in one Harmony together, in every Article of the Christian Faith, to be tried by that Fire, the seven Lamps, the seven Spirits of God before his Throne in his Church, to the Law and to the Testimony, the Gospel made manifest by the Scriptures of the Prophets, which by the Testimony of Christ is confirmed, sending all that heard him, to search the Scriptures of the Pro-

Phets to try his Doctrin by; and ſo did the Apoſtles, as by the Example of the Bereans, who ſearched the Scriptures daily, to wit, of the Prophets, to ſee whether thoſe things were ſo as the Apoſtles taught: If Chriſtians would do ſo now, they ſhould ſee clearly the Doctrin of Anabaptiſtry (concerning the State of the Infants of Believers refuted, in this following Diſcourſe, as afore in my Book Baptiſm Anatomized) is but Wood, Hay and Stubble, and will not endure to be tried in the Fire of God's Word and Spirit, becauſe what they teach out of Chriſt and the Apoſtles Writing in the New Teſtament, is not proved by them to be agreeable to the Doctrin of the Prophets, as in all their Writing doth appear, as in particular now the Eleventh Chapter of H. Collins's Book, where in the Title he boaſteth, that it is a ſufficient Anſwer to my Book; yet as concerning all he hath ſaid in the Eleventh Chapter, not one Scripture he bringeth out of the Prophets to confirm the Senſe of any word he bringeth out of the Writings of Chriſt or his Apoſtles, about the Doctrin of Baptiſm, to diſprove the Right the Infants of Believers have, as I have proved both by the Doctrine of the Prophets, and of Chriſt and his Apoſtles, to Remiſſion of Sins, and ſo to Water-Baptiſm; and therefore I affirm the Doctrin of Anabaptiſtry in this Point now controverted, is neither Gold, Silver nor precious Stones built on Chriſt, the ſure Foundation, but Wood, Hay, Stubble; ſo that till this Man, with the reſt of his Brethren, prove what he aſſerts againſt the Truth, I have proved in my Book, by one Harmonious Agreement of the Prophets, Chriſt and his Apoſtles, and lay aſide their preſent Spirit of Inſolence,

lence, he muſt be ranked amongſt Boaſters, as it is written, Whoſo boaſteth himſelf of a Falſe Gift (*or Gift of Falſehood*) is like Clouds and Wind without Rain, *Prov.* 25. 14. *as* Jude *hath noted ſuch Teachers,* v. 12. *they are without Water carried about of Winds, Trees without Fruits, raging Waves of the Sea foaming out their own Shame, wandering Stars, no fixed Guides to poor Souls, ſpeaking Evil of thoſe things (to wit, of Faith) which they know not, but what they know naturally as Brute Beaſts, in thoſe things they corrupt themſelves; therefore the Apoſtle* Peter *hath warned the Churches, that as there were Falſe Prophets among the People of Old,* Deut. 13. 1. *even ſo there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, privily, meaning as Chriſt hath warned of ſuch pretending to be Sheep; in Sheeps Cloathing, in the outſide, ſo covering their falſe Doctrin with the Name of Chriſt, to deceive many, who by their privy or ſecret Doctrin, ſteal into the Minds of Perſons, ſo as Ravening Wolves deſtroy Souls. Now ſeeing we are warned of theſe Dangers, try the Spirits as afore ſhewed, believe none in what they teach in any Article of Faith, unleſs they prove their Doctrin as aforeſaid, by the Harmonious Agreement of the Doctrin of the Prophets, Chriſt and the Apoſtles, which yet the Anabaptiſts have not done, nor do in any of their Writings againſt what hath been publiſh'd by many worthy Servants of Jeſus Chriſt, concerning the Right the Infants of Believers have by the Free Grace of God, in Chriſt to Remiſſion of Sins, and ſo a right to Water-Baptiſm. So ſhall I*

conclude with the Council of the Lords Servants to the Churches, Prove all things, hold fast that which is good, abstain from all appearance of Evil, believe not every Spirit, but try the Spirits or Doctrin as afore shewed, whether they are of God, because many False Prophets are gone out into the World: From all such the Lord preserve his Chosen, which is and shall be the earnest Prayer of him who is thine in the Lord

Thomas Wall.

Infants

Infants Baptiſm from Heaven, of Divine Inſtitution, &c.

IN my former Book, Intituled *Baptiſm Anatomiz'd*, and now further Confirmed, is ſhewed the Vanity of ſome Objections made by *Hercules Collins*, in the Eleventh Chapter of his Book, Intituled *Believers Baptiſm from Heaven, Infants Baptiſm from Earth*, &c. which ſaid Book he ſent me with this Challeng, *Come, and ſtand before the Bar of God's word, and make Anſwer.*

Having peruſed his Book, I find it no Chriſtian Anſwer, but a Compound of unſavory carping ſcurrilous Language, and *Goliah*-like, boaſting, as one puſt up in his Fleſhly Mind, raging againſt the Truth, which I have aſſerted, concerning the Right the Infants of the Iſrael of God have by Free Grace in Chriſt, to Remiſſion of Sins, and ſo to the Viſible Sign thereof, Water Baptiſm to be adminiſtred on them.

And whereas he ſaith in the Title of his Eleventh Chapter, that it containeth a brief, but ſufficient Anſwer to my Book, *Baptiſm Anatomiz'd*; he beginneth after this vaunting manner, I *Query*, 1. Whether this Man doth not act againſt the Light of Conſcience, Experience and Holy Scripture, when he aſſerts Indefinitely the Infants of Believers, have by the Free Gift of God in the Covenant of Grace, a Right to Remiſſion of Sins, and ſo a Right to Baptiſm?

To this he maketh this Anſwer by way of Query, as his only reaſon to oppoſe the Truth aforeſaid, his words are theſe, Had *Cain*, *Iſmael*, *Eſau*, *Abſalom*, *Samuel's Sons* of *Belial*, all Children of Believers, a right to Remiſſion of Sins?

To which I reply firſt, he ſaith I aſſert Indefinitely, that the Infants of believers have, *&c.* By by the word indefinitely, he meaneth without limit or bound; this is falſe, for let him ſhew in what Page, in all my Book I have aſſerted any thing otherwiſe but according to God's Reveal-ed Will concerning the abſolute Right that Infants of Believers have by the free Grace of God in the Covenant of Grace to remiſſion of Sins, by giving place to God's ſecret Election, if they (to wit Infants of Believers) continue like *Abel*, *Iſaac*, *Jacob*, *Timothy*, and the like, in the way of Faith and Holineſs, they ſhall be Saved. See *p. 32. Baptiſm Anatomiz'd.*

Secondly, If *Hercules Collins* his Doctrin be a Truth, that becauſe ſome of the Infants of Believers prove not to be of the Election by their evil Fruits, when grown up, as appeared in *Cain*, *Iſmael*, &c. that therefore we muſt conclude from thence, that none of the Infants of Believers have a Viſible Right by the free Gift of God in the Covenant of Grace, to remiſſion of Sins, and ſo now in theſe laſt days to Water-Baptiſm, then this will follow, That becauſe ſome actual Believers, as *Simon Magus*, *Demas* and the like, fell away after they had been Baptiſed with the Viſible Sign of remiſſion of Sins, that

that therefore all the reſt of the Believers in the Apoſtles days had no Right to the Remiſſion of Sins, and ſo no Right to Water-Baptiſm.

But to come nearer to *Hercules Collins*, the Perſons Men and Women of his Society, being in their Way Baptiſed, and in his Judgment, had right to Remiſſion of Sins, and ſome of theſe in time do fall into groſs Sin, as to deny even the Ordinance of Baptiſm, and the Lord's-Supper, as not to be adminiſtred at all; as likewiſe into other groſs Sins, Will he conclude that all the reſt of his Society becauſe ſome are become ſo wicked, have no right to Remiſſion of Sins, and ſo no right to Baptiſm? If the former Reaſon of his be true againſt Infants of Believers, the latter is true againſt Elder Perſons: And thus this Man at once hath granted by his not giving place to God's Election, that no Perſons among themſelves have right to Remiſſion of Sins, and ſo no right to Water-Baptiſm, for no other reaſon but becauſe ſome of them prove Wicked; and therefore he muſt never Baptiſe any hereafter, until he can enter into God's ſecret Decree, to know who only are the Elect that ſhall never fall totally away after Baptiſed. And thus the Wicked Man is Snared in the works of his own hands, (*Selah*) that is, (O mind this well.) This might ſerve for a ſufficient Anſwer to his whole Book, until he by acknowledging the Truth, which I have aſſerted, deliver himſelf out of this Snare that he is fallen into, which he laid for others, that becauſe

becauſe ſome Infants, as Elder Perſons, viſibly in Covenant with the Lord, afterward do fall away, that therefore all the reſt have no right to Remiſſion of Sins. But I ſhall proceed further in laying open more of his Folly: If it prove not a benefit to this *Goliah*-like Boaſter, it may be a Warning to others to beware of the Doctrin of *Anabaptiſtry*.

In which Book he further ſaith in Pag. 109. *Query* the Second, Whether there is not good ground given to believe in reading a great part of this Book, from Page 25. to 41. and 168. that he is of *Origen*'s Opinion, the whole World may be ſaved at laſt, and then why not the Devils too? For ſaith he in Page 168. If all Infants Sinned in *Adam*, when *Adam* was reſtored, they were reſtored in his Loins, and when Born, they were Born in a Goſpel Covenant, Page 26. God freely forgave *Adam*, and his Poſterity in him, their Sin.

Reply, In the 24. Page of *Baptiſm Anatomiz'd*, I have ſhewed from *Rom.* 5. 12. how Sin came into the World, as it is written, wherefore as by one Man Sin entred into the World, and Death by Sin, and ſo Death paſſed upon all Men, for that (or in whom) all have Sinned; thus the Apoſtle proveth, that what I aſſerted is Truth, that all Infants Sinned in *Adam*'s Loins.

Secondly, In Page 25. I ſhewed the manner or way God was pleaſed to reſtore thoſe two ſorts of Sinners, the one Actual, as *Adam* and *Eve*, the other Paſſive, who in Infancy by Original Corruption,

Corruption, derived Sin, and by Imputation charged on them; Therefore becauſe *Adam* and *Eve* hadactually and willingly Sinned, it was the Pleaſure of God, that not only our firſt Parents, but alſo all actual Sinners in all Ages ſhould Repent and actually profeſs Faith in Chriſt before they were accepted into Covenant with the Lord, and have remiſſion of their Sins. Now, becauſe the Infants of ſuch were only Sinners by Imputation, as aforeſaid, through Original Corruption, and not by their own Act, God was pleaſed, and ſtill is pleaſed, and that of free Grace, to paſs by the ſin charged on Infants, when the ſin of their Parents was Pardoned; and therefore the Children born in the Covenant of Grace, are by the Lord called his Children, accounted born unto him, *Ezek.* 16. 8, 20 and 21. And foraſmuch as Children are by the Scripture called a Man's Family, *Gen.* 10. 32. God being pleaſed that in Chriſt Families ſhall be Bleſſed, therefore the Lord ſaith, not only before the Law, but in the time of the Law, and alſo in the latter days, he will be the God of all Families of his *Iſrael*, that is, the *Iſrael* of God, namely Believers and their Infants, whether Jews or Gentiles; the truth hereof is confirmed by the Apoſtle in theſe words, writing not to the whole World, but to true Churches ſeparated from the World; wherefore as by the Offence of one, namely the firſt *Adam*, Judgment came upon all Men, for a Child born is called a Man, *Gen.* 4. 1. *Job.* 16. 21. even ſo by the Righteouſ-

neſs

neſs of one, namely Chriſt, the ſecond *Adam*, the free Gift came upon all Men unto Juſtification of Life; for as by one Man's Diſobedience many were made Sinners, ſo by the Obedience of one, many ſhall be made Righteous: Now, becauſe when *Adam* and *Eve* were reſtored by Grace in Chriſt, I affirmed as the Apoſtle doth, that as their Infants were ſinners by their Parents ſinful Action, ſo by the Obedience of Chriſt the ſecond *Adam*, their Infants were made Righteous, their Infants being their Family; ſo in Chriſt as the Goſpel promiſes, Families ſhall be bleſſed with the Pardon of ſin. Now, becauſe the ſinful World was firſt in one Family, *Adam* and his Seed, he ſhould beget, and theſe according to God's Revealed Will, were Redeemed, ſo are we only to Judge, giving place to God's ſecret Decree. *Hercules Collins* crieth out againſt me, that I hold all the Seed of *Adam* ſhall be Saved, notwithſtanding all their actual Tranſgreſſions, becauſe it was, and ſtill is from the day *Adam* was Reſtored, to reſtore the actual Believers and their Infants, and ſo to judge of their Eſtate until any prove themſelves as *Cain* did, not to be of the Election by their wicked Works. Theſe things duly weighed, how glorioufly doth this Truth ſhine through the Scriptures, that God was, and ſtill is in Chriſt Reconciling the World to himſelf; by Families, not every individual Family in the World to himſelf, but ſome Families out of all Nations, as that Evangelical Song by the Church in the

praiſe

Praiſe of Chriſt, ſaith, *Thou haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation*; So that hence it was, when the Lord ſent *Paul* to preach the Goſpel in the City of the *Corinthians*, the Lord told him, ſaying, *I have much People in this City*, not all the City, but ſome out of all by Families, foraſmuch as the Lord by his Free Grace acknowledgeth himſelf as aforeſaid, to be the God of Families, and promiſeth that they ſhall be his People; ſo that all ſuch gathered into Churches, the Apoſtle in his Epiſtles call them Elect, according to their viſible State in Covenant, whereas God only knoweth who are his, according to his ſecret Decree, which we are not to meddle with, becauſe the Scripture ſaith, concerning the Church of God, conſiſting of Men, Women and their little ones, *Deut.* 29. 29. *The ſecret things belong unto the Lord our God, but thoſe things which are revealed belong unto us and to our Children for ever*: Therefore according to Gods revealed Will, Children with their Believing Parents, are called a Holy Nation, a Choſen Generation, *Exod.* 19. 5, 6. 1 *Pet.* 2. 9. until either Parents or Children manifeſt themſelves to be in a Reprobate Eſtate, as did *Cain*, *Iſhmael*, *Eſau*, *Simon Magus* and *Demas*, who were all viſible Members in Covenant for a time called Saints, until they by their Evil Works were hardned in Sin, and ſo caſt out, as was *Cain*, &c. as *Solomon* ſaith, *He that, being often reproved, hardneth his Neck, ſhall ſuddenly be deſtroyed, and that without remedy*: Thus the Children

dren in Gods Covenant, in time are known by their Doings, whether their Works are Pure or Right; but *H. Collins* mixeth Gods ſecret Decree with his revealed Will, making no difference between them, and ſo ſeeketh to overthrow the Doctrin of Election, notwithſtanding he hath ſet his Hand to a Narrative, dated *Sept.* 3. 1689. wherein he then owned the Doctrin of Perſonal Election and Perſeverance, but now he denieth this Doctrin, in that he rejecteth all the Infants of Gods Covenanted People, to have by the Free Gift of God in the Covenant of Grace, a Right to Remiſſion of Sins, and ſo a Right to Baptiſm; becauſe when grown up, ſome prove Wicked, as aforeſaid. Therefore I have proved in *Baptiſm Anatomized, Page* 28. That as Sin entred into the World by Families, ſo Chriſt came to Redeem Fallen Mankind by Families; as by many Examples, firſt *Adam*'s Family, and likewiſe *Noah* and *Abraham*'s; and alſo *Iſraels* Families, as in *Jer.* 31. 1. *Deut.* 29. 10, 11. is ſhewed; and alſo many Families of the *Gentiles* as well as *Jews*, all by Families joyned to the Lord in Church-Fellowſhip in the Apoſtles days, as witneſſeth all their Epiſtles the word Kindred, by Families or Houſhold, which were Baptiſed, as is largely proved in *Baptiſm Anatomized*, Page 65. *&c.* And thus the Reader may ſee, how he falſly accuſeth me, to deceive his Reader to be of *Origen*'s Opinion, by what I aſſerted from *Rom.* ch. 5. but he makes and confeſſeth himſelf to be the Man guilty of

that

that Opinion of *Origen*, in that he aſſerteth from *Rom.* 5. that the whole World may be Saved: His words are theſe in Page 109. *Now we know*, ſaith *H. Collins*, *the whole World is* Adam's *Children, then the whole World is in the Covenant of Grace, and if in the Covenant of Grace, for any thing I ſee, the whole World may be Saved.*

And that *H. Collins* is of *Origen*'s Opinion, is further confirmed, in that he ſtill denieth the Doctrin of Election, by charging me that I tell a Lye in the Name of the Lord, becauſe I ſaid *Cain, Iſhmael, Eſau*, &c. were for a time viſibly in Covenant, viſibly under the Promiſe of Pardon of their Sins, and after were caſt out of the Covenant of Grace, when grown Wicked as the Scriptures ſhew.

For what, ſaith *H. Collins, have Believers Infants Remiſſion of Sins ſealed unto them; yet no Remiſſion? will Men tell a Lye in the Name of the Lord, to tell us that Baptiſm is a Sign of Remiſſion of Sin; and yet tell us, that very Perſon may be Damned? are not theſe Self-contradictions, and Contradictions of Holy Scripture, which ſaith,* Whom God Juſtifieth and Pardoneth, them he Glorifieth, *Rom.* 8. 30.

Reply. How is this Man benummed in his Underſtanding, for that he knoweth not how to divide the Word aright, but goes on making no difference between Gods ſecret Decree, *Rom.* 8. 30. and his revealed Will, *Rom.* 9. 6. in his written Word, *Rom.* 10. 17. therefore he telleth

telleth not me only, but the Apoſtles, that they tell a Lye in the name of the Lord, for they according to God's revealed will Baptiſed ſome for the Remiſſion of Sins, and after ſaid to ſome of the ſame Perſons in effect it was no ſign of Remiſſion to them, as for Example in the Judgment of the Apoſtle *Peter*, *Ananias* with *Sapbira* his Wife were Believers, and had Remiſſion of Sins, and were baptized, *Acts* 4. 32. with *ch.* 5. 1. Yet *Peter* ſaid to *Ananias* afterwards, *Why hath Satan filled thine heart to lye to the Holy Ghoſt*; and the like may be ſeen; for that many in the Apoſtle *John*'s time, who were in the viſible Communion of Saints in Churches, and for a time called by the Apoſtle Saints, having a ſign of Remiſſion of Sins, Water-baptiſm adminiſtred on them therefore; by *H. Collins* his Doctrin, the Apoſtle *John* alſo told a Lye in the name of the Lord, when he ſaid concerning ſome that were Viſible Members, they went out from them becauſe they were not of them, for ſaith *John*, if they had been of us, that is, of the Election, for ſo the Apoſtles according to Gods revealed will in his written Word, count all the Churches Elect Perſons, *Epheſ.* 1. 4, 5, 6. 1 *Pet.* 1. 2. they would, no doubt, have continued with us, and not have rent themſelves from the Body, but they went out that they might be made manifeſt, they were not all of us; even ſo, *Cain*, *Iſmael*, *Eſau*, *&c.* were in the Church, and in the Judgment of Man for a time a Holy Seed, as was *Demas* a holy Perſon, therefore con-

concerning *Demas* one while the Apoſtle wrote in Commendation of *Demas* to the *Coloſſians*, *Col.* 4. 14. *Luke and Demas greet you*, and to *Philemon*, verſ. 24. *Demas, Lucas my fellow labourers*, yet afterwards writes to *Timothy*, 2 *Tim.* 4. 10. *Demas hath forſaken me, having loved this preſent World*; again, in the Judgment of *Philip*, *Simon Magus* was a Saint, a Believer, and had the ſign of Remiſſion of his Sins, Water-Baptiſm adminiſtred on him; now did *Peter* tell a Lye, doth *Hercules Collins* think to ſay afterwards, Judging him by his Fruits, that he was in the Gall of Bitterneſs, and Bond of Iniquity, and had no part nor lot in that matter? ſurely this Man, *Hercules Collins*, is utterly unfit to take Charge of Souls, that thus by his Doctrin chargeth the Apoſtle to be a Lyer; Thus, as a blind Leader of the blind, he leadeth the People into by-Paths out of the way of Underſtanding the Scriptures a Right, for no other end but to maintain Falſhood againſt the Right Infants of the God of *Iſrael* have to Remiſſion of their Sins, and ſo aright to the viſible Seal thereof, Water-Baptiſm.

Moreover he ſaith in P. 110, There are but two ways of being in Covenant, abſolutely or conditionally; no Believer dares ſay all his Infants Seed are in the Covenant of Grace abſolutely, for then they muſt all be ſaved; but we ſee that *Abraham* had an *Iſhmael*, *Iſaac* an *Eſau*, *David* an *Abſolom*, *Samuel* Sons of *Belial*, ſo that they cannot be Baptiſed under this conſideration.

Reply, As no Believer dares ſay, nor did I ever

ſay his Infants Seed are in the Covenant of Grace abſolutely according to God's Secret Decree, becauſe that is only known to God, ſo no Man dares ſay, all viſible actual Believers are in the Covenant of Grace abſolutely, which God only knoweth therefore *Hercules Collins* teacheth and granteth that no actual Believers may be Baptiſed under that conſideration, becauſe he dares not ſay all actual Believers are in the Covenant of Grace abſolutely; and thus he hath again put an end to the Adminiſtration of Water-Baptiſm until he knoweth who the Perſons be that are abſolutely in the Covenant of Grace, and in the mean time, let all conſider how this Man diſſemblingly owned the Doctrin of Election when he put his hand to the Narrative aforeſaid.

And therefore how contrary to God's revealed Will, doth *Hercules Collins* take upon him to judge ſecret things concerning the ſtate of Believers and their Infants, and ſo cenſuring all Infants, contrary to what the Scripture ſaith, namely, that they are the bleſſed of the Lord, ſpeaking of Believers and their Off-ſpring, or Buds with them, *Eſa.* 65. 23. *A Godly Seed,* Mal. 2 15. *A holy Seed,* Ezra 9.2. 1 Cor.7.14. *Children of the Promiſe,* Gal. 4. 28. *Children of the Covenant,* Acts 3. 25. Yet this Man preſumptuouſly for want of the Fear of God, ſaith in his Book Page 82, as if he knew God's ſecret Council, *Thoſe who Baptiſe Believers, Baptiſe Chriſtians; but thoſe who Baptiſe Infants, Baptiſe Heathens; all Children*

Children of Wrath by Nature before, born again, his Proof is, *Epheſ.* 3. 2.

Reply, The Apoſtle having ſhewed what the ſtate of *Heathens* is, *Eph.*2.12. To *be without Chriſt, aliens from the Commonwealth of* Iſrael, *and ſtrangers from the Covenant of Promiſe, having no hope, and without God in the World*; and this is the ſtate *H. Collins* accounteth Believers Infants to be in, yea, and their own Children to be Heathens in this woful Eſtate; yet this Man hath the face ſo brazened over, as to ſay, that I, in Page 3, falſly ſay, if not maliciouſly, that the Anabaptiſts deny Infants to be Redeemed with Chriſt's Blood; if as aforeſaid, he ſaith, *They that Baptiſe Infants Baptiſe Heathens,* then what is the ſtate of a Heathen but to be without God and Chriſt, out of the viſible Promiſe of the Pardon of Sin, as they account their Children, and not in the Covenant of Grace? how can ſuch Infants be in the viſible ſtate of the Redeemed by the Blood of Chriſt, by *H. Collins* his Doctrin, let the Spiritual Man judge: Again he ſaith, in Page 113, that I ſay they reckon their own Children dying in Infancy, by their own Judgment are loſt and periſh to all Eternity; ſee how *H. Collins* confirmed my words againſt them. Firſt, in that he ſaith all Infants Baptiſed are Heathens, that is, without Chriſt as afore ſhewed.

2*ly.* In Page 87. of his Book he ſaith, *All Infants Baptiſed are not in the Covenant of Grace.* In his Parallel; now let him ſhew ſince the Fall, whether there is any Salvation promiſed to any Soul

out of the Covenant of Grace; until then, he concludeth all Infants are Damned, becauſe he ſaith all Infants are Heathens. Again in the ſame Page he further ſaith in his Parallel, all Infants of Believers do not receive Remiſſion of Sins: Then I would know of him how Infants can be ſaved, without their Sins are pardoned: Therefore that word pierced the Heart of *H. Collins*, that I ſaid from their own Doctrin in my Book *Baptiſm Anatomized*, Page 1. That the Anabaptiſts reckon their own Children dying in Infancy, by their own Judgment, loſt, and periſh to all Eternity, being out of the viſible Covenant of Grace: Which put him upon ſuch ſtreights which way he might take to clear himſelf of this Juſt Cenſure, upon this Curſed Doctrin, concerning the viſible State of Infants: The way he hath taken, is by deviſing a Lye againſt me, ſaying, *Is not this Man's Doctrin agreeable to the Church of* Rome's, *and the Council of* Carthage, *who decreed, If any aſſerted Baptiſm did not take away Original Sin, they ſhould be Anathematized?* Now I ask this Man, where and in which Page of my Book I have given the leaſt grant, that Baptiſm waſheth away Sin, any otherwiſe than being the Sign of Remiſſion? but the contrary I always affirmed, That every Soul that ſhall be ſaved, hath his Sins waſhed away in the Blood of Chriſt, and that Water-Baptiſm is but a Sign thereof, ſee *Baptiſm Anatomized*; but my words aforeſaid have ſo wounded him, whether for a ſavour of Life unto Life, or a ſavour of Death unto

unto Death to him, God knoweth, which hath forced him to oppoſe his former words, when he accounted Infants, Heathens, out of the Covenant of Grace: Now to ſay in oppoſition pretended to me, but rather to *Rome*'s Doctrin and not mine, concerning the Council of *Carthage*, ſaying, *Water in Baptiſm waſheth away Original Sin. We*, ſaith he, *can tell you a better way of waſhing away of Original Sin, by the Imputation of Chriſt's Righteouſneſs to Infants dying in Infancy.*

And thus the Reader may ſee how this Man hath fought with his own ſhadow. *H. Collins*'s carnal reaſon being laid down, he hath granted the Truth I contend for from *Rom.* ch. 5. that as Sin entred into the World by the Sin of the firſt *Adam*, *Rom.* 5. 12. into Families, even ſo to all Believers and their Infants, according to Gods revealed Will, their Sin is pardoned in the ſecond *Adam* Chriſt by Families, *Rom.* 5. 18, 19. and ſo as Chriſtians we are to judge of them joyntly redeemed with their Parents, until either Fathers or Mothers, or their Children, when grown up, do prove themſelves, by their evil Fruits, to be otherwiſe than of the Election, as the Apoſtle obſerveth in his Exhortation to the Goſpel-Churches from the Church in *Adam*'s Family, that ſo long as they abide in the Belief of the Promiſe in Chriſt, (the Seed of the Woman) their Saviour, to wit, if they continue in this Faith, and Charity, and Holineſs, with Sobriety, they, both Parents and Children, ſhall be ſaved, as did *Adam* and *Eve* and their Children *Abel*

and *Seth*, *Noah* and his Children *Shem* and *Japhet*, *Abraham* and his Child *Iſaac*, and *Iſaac* and his Child *Jacob*, and *Jacob* and his Children; and ſo many the like in other Families in Scripture, as God promiſed in his Goſpel, *Gen.*12.3. that in Chriſt Families ſhould be Bleſſed, not only in former days, but alſo in the latter days now under the Goſpel confirmed by Chriſts Blood; *At that time, ſaith the Lord, will I be the God of all the Families of* Iſrael, whether Believing Jews or Gentiles, with their Children; compare *Jer.*31.1.with the former 30.ch. who in *Gal.*6.16. are called the *Iſrael* of God. And whereas *H. Collins* ſaith I falſly aſſert, *viz.* That the Engliſh Anabaptiſts receive their Baptiſm from one *John Smith*, they ſhould have ſhewed and proved the contrary, and that they receive their Baptiſm from him, I ſhewed in a ſmall Treatiſe long ago on that Subject, Printed 1669. P. 45. in which I alſo inſerted what I heard, that one Mr. *Spilsbury* ſhould go to *Holland* to be Baptiſed of this *Smith*, and ſo brought it into *England*. From which I then inferred, as I do now, if you can prove the Beginning or Receiving your Baptiſm from no better or lawfuller an Adminiſtrator, than for a Man to Baptiſe himſelf, or from one that in his own Judgment was not Baptiſed, nor a Member of a true Church; for him, I ſay, to begin to Baptiſe, and then the Party he Baptiſed to Baptiſe the Perſon that Baptiſed him, I ſay is not from Heaven, but contrary to all Scripture, and true gathered Conſequence from the

the ſame in their own Judgment; for as Water Baptiſm is confeſſed by the Anabaptiſts to be a part of Gods Worſhip, ſee Mr. *Keach*'s Book *Gold Refin'd*, P. 147. in theſe words, *Water-Baptiſm is a part of Inſtituted Worſhip and Service of God, ſo that whatſoever is done in Worſhip and Service of God, without an expreſs word drop'd from Chriſt or his Apoſtles, is Will-worſhip.* Therefore by their own Grant, the way they came by their Baptiſm is Will-worſhip, and ſo Idolatrous, until they can prove it lawful for a Man to Baptiſe himſelf, or that an unbaptiſed Perſon ſhould Baptiſe another, and then that Perſon ſo Baptiſed, ſhould Baptiſe him from whom he received his Baptiſm; but ſuch a Practice is no more lawful, than for *Nadab* and *Abihu* to offer Incenſe with other Fire than the Fire from Gods Altar, and ſo is no better than *Rome*'s Trumpery, that came out of the Smoak of the Bottomleſs Pit; and alſo for any to confine the Word Baptiſe, to ſignifie only to Dip, oppoſeth the Apoſtles Doctrin in 1 *Cor.* 10. 1. but agreeth with the Doctrin and Practice of *Rome*, as *Bellarmine* affirmeth *de Imag.* 1. 2. ch. 29. viz. *That every one they Baptiſe, they Dip three times in Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Now though Gods Judgments are not ſo frequently inflicted on Mens Bodies for breach of Gods order as of old, yet God gives them over, that preſume above what is written, to ſtrong Deluſions, to believe a Lye, becauſe they received not the love of the Truth that they might be ſaved, but had

pleaſure in Unrighteouſneſs, 2 *Theſſ.* 2. 11, 12. And will not the prudent Reader duely weigh theſe things? And whereas he ſaith, *If I will give ſome of them a meeting, they will prove they received not their Baptiſm from* John Smith. I anſwer, the Matter is now publick; but when I deſired to debate this Point at a private Conference in *Hounſditch*, it was refuſed by them; for when I asked Mr. *Kiffin*, being informed that he had been a Member of the People called the *Ancient Separation falſly called Browniſts*, and had taught among them, and then was for Baptiſm in Infancy, I ſay for the reaſon aforeſaid, I asked him in the preſence of ſome Miniſters there, and many People, this queſtion, Seeing he had renounced his Baptiſm received in Infancy, that he would be pleaſed to prove by the word of God, how he orderly came by a better? The Gentleman very civilly ſaid, Seeing I asked a reaſon of his Faith, he was bound to give it accordingly; he ſpoke ſo long as he pleaſed, and in the concluſion of his words concerning the Adminiſtration of Water-Baptiſm by whom, came to *Matt.* 28. *Go teach all Nations Baptiſing them*; from which he inferred, that the Apoſtles did not Baptiſe as Apoſtles, but as common-gifted Diſciples. I asked him if he had ended his Speech: He ſaid yea. I was going to give my anſwer, in proving that the Commiſſion in *Matt.* 28. 20. was given to Men in Office, and to no other; and before I could ſay almoſt a word, up ſtarted Mr. *Keach*, being preſent, and ſaid, *They came not to hear me.* So that Mr. *Kiffin* and he, with others,

others, went immediately out of the Room, and refuſed to hear my Anſwer. And ſeeing how I was ſerved, I left the Five Queries in Writing, now in *Baptiſm Anatomized*, printed in my Book, with one in the Houſe, deſiring that they might be given to Mr. *Keach*, and ſo they were. I being gone, ſoon after I came home, Mr. *Keach* ſent one to me, with a Book Entituled, *Gold Refined*, and the Meſſenger ſaid, it was an Anſwer to the Five Queries; and now having begun this Work, ſo publick in Print, and proved in *Baptiſm Anatomized*, P. 90 to 106. that it is contrary to Gods Word, for any out of Office to Baptiſe, it's too late to talk of a Diſpute by word of Mouth, eſpecially conſidering how uncivilly I was ſerved by them before; and the matter is now become publick, that all may judge for themſelves what is Truth. I ſhall in the way I have begun, God helping me, maintain the Intereſt of Chriſt's Honour, not only in his Holy orderly Performance of his Ordinances, but in the Redemption of the Babes of his Kingdom, who when he came into the World, according to the firſt Goſpel-promiſe, he was manifeſted in the Fleſh an Infant, born a Saviour for Infants as well as for actual Sinners; and when he appeared in his publick Miniſtry, owned them to be Subjects of his Kingdom, and took them up in his Arms and Bleſſed them, and they welcomed him into his Kingdom, crying *Hoſanna to the Son of David*; as I have ſhewed more fully in my Book *Baptiſm Anatomized*. Subjects they were and ſtill are, and in the laſt great day,

day, when all ſhall ſtand before him, namely, great and ſmall, he will ſay to them on his right Hand (Sheep and Lambs) *Come ye Bleſſed of my Father, Inherit the Kingdom prepared for you from the Foundation of the World*, Matt. 25. 34. In the mean time Infants of Gods Covenant have Angels in this Life to attend them, *Matt.* 18. 10. as Heirs of Salvation, *Heb.* 1. 14. declared by the Lord Jeſus to be with their Believing Parents in the State of the Converted, Humble and Believing, if the Word of the Lord Jeſus may be believed before the word of any that ſay as aforeſaid, That Infants are out of Gods Covenant, and ſo Heathens. Again in P. 116. he ſaith, That I ſay in the Preface, they ground their Doctrin on Nature, and plead Right to Goſpel-Ordinances by the Act of Man. *Anſwer*, I have ſhewed in my Book, what Mr. *Keach* hath aſſerted in theſe words, *That there is nothing leſs than Profeſſion of Faith that can give any Soul, Young or Old, Right to Water-Baptiſm.* I have given my anſwer to it in Query 3. p. 38 to 44. which is too long to inſert here, therefore I deſire the Reader to read p. 38 to 44. in my Book, ſeeing *H. Collins* hath made no anſwer to it.

Again, *H. Collins* ſaith, I would inſinuate Page 3. That in Baptiſm a Perſon is wholly Paſſive, which is by me fully proved in *Baptiſm Anatomiz'd*, and not by *H. Collins* in his Book refuted: For is it not ſaid, *John* Baptiſed, *Philip* Baptiſed; by whom the whole act in Baptiſm was done, by the Adminiſtrator, proved in my Book aforeſaid, Page 3, to 20. and not by him refuted.

refuted. And whereas he ſaith, I Nick-name them in calling them *Anabaptiſts.* Anſwer, I have ſhewed it is no Nick-name: And becauſe they name themſelves *Baptiſts*, they cannot prove to themſelves that Title, whereas, all Chriſtians Names muſt be called after *Chriſt*'s Name, Chriſtians, and not after *John Baptiſt*'s Name, or *Paul*, or *Cephas*'s, as *Paul* ſheweth in 1 *Cor.* 1. 12, 13. unleſs they were Baptiſed in *John* or *Paul*'s Name: Now whereas you ſay, if *John* was called *John* the Baptiſt becauſe he Baptiſed, why may not thoſe be ſo called that follow his Practice, Page 2. *Anſwer*, Did not the Apoſtles Baptiſe as well as *John*, yet no Title by it belonged to them? Chriſt himſelf was Baptiſed, yet not called by any, *Baptiſt.* And whereas you ſay, the *Calviniſts* are ſo called from *Calvin*, and *Lutherans* from *Luther*, yet ſhould not thoſe Names be owned by them, unleſs they had been Baptiſed in their Names; ſo that when you ſhall diſown to be called *Baptiſts*, and own your Baptiſm, in Infancy, and not Re-baptiſe again, then to call you *Anabaptiſts*, is a Nick-name. You refer me to Page 64, 65. but ſay nothing to purpoſe there, but only you ſay, we know but one Baptiſm. Anſwer, No more do we own but one Baptiſm in the Name of the Father, and of the Son, and of the Holy Ghoſt, then all that are Baptiſed in Chriſt's Name, whether Fathers, Mothers or Children, ought not to be Baptiſed again, becauſe they were Baptiſed in Chriſt's Name, although in Apoſtacy, as I have proved in P. 119 to 121.

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of my Book *Baptiſm Anatomized.* Again *H. Collins* ſaith, P. 119. That I will have Baptiſm a pouring of Water on the Face. By way of anſwer he telleth me, I am to know pouring is the moſt proper word which could be uſed for the Holy Spirits proceeding, becauſe it is above with God in Heaven, and we upon Earth below; here he granteth the Signification of the word Baptiſm, may be underſtood in its natural Senſe, a pouring. 2*ly.* I anſwer, the word Baptiſe in its proper ſignification, is beſt explained by the Spirit of God, to which *H. Collins* agreeth to be a pouring, and therefore we ought ſo to underſtand it as it is opened to us by God, as I have ſhewed in my Book, P. 3 to 11. and ſeeing you grant that you own but one Baptiſm, P. 116. if there be but one as there is, then the natural ſignification of the word muſt be one, ariſing from one and the ſame word; then Water out of the Clouds, God himſelf being the Adminiſtrator, Water was poured on the Perſons, even then our Fathers, ſaith the Apoſtles, were Baptiſed ſtanding in the Sea, where the Water had been on dry foot; ſo *John* when he Baptiſed, we have ſhewed the Perſons Baptiſed may be ſaid to be in the Water or Sea, when but ſtanding at the brink, where ſometime the Water had flowed, P. 7. according to the Pattern ſhewed him from on high, as you grant to be by pouring, even ſo *John* Baptiſing with Water, muſt agree in one by pouring, as by caſting Water on the Perſons Head or Face; ſeeing I have proved in my Book, P. 11. that the Face repreſenteth the whole Perſon. Now tell me what

what Example had *John* otherwiſe to follow, than the way of pouring, ſeeing in the Spiritual Baptiſm, it is granted by you, as you ſay, I am to know pouring is the moſt proper word could be uſed, therefore the meaning of the word Baptiſe, is poured or pouring; then as there is but one Baptiſm, which likewiſe you grant, the manner in the Adminiſtration muſt be one and the ſame, as all coming down from above on the Perſon, poured or caſt on the Perſon, either in the Spiritual or Water-Baptiſm; ſo *John* Baptiſed with Water as they were Baptiſed with the Spirit, by pouring or caſting Water on the noble part, Head or Face. And becauſe I have ſo fully proved this in my Book, I refer the Reader to it, to read *Baptiſm Anatomized*, from P. 3. to 21. and ſo ſhall conclude this particular, as *Peter* in another caſe did, Whether ſhall we believe God or Men, concerning the uſe and ſignification of the word Baptiſm, let the Wiſe Judge.

Again, whereas *H. Collins* ſaith, That I charge *B. Keach*, P. 80. in my Book, with the whole Aſſembly of Baptiſed Believers, as they call themſelves, that they were forced to try their Wits for want of literal words, *Remember to keep Holy the firſt day.*

Anſw. I diſprove not the whole Aſſemblies Arguments, but have added more in my Book to confirm them, that the firſt day is now to be kept Holy, and not the Seventh: But I blame all thoſe that will allow one Point as an Article of their Faith, to be proved by true gathered Conſequence from

from the holy Scripture, and not in another; all ſuch prove themſelves not upright in Heart, but Partial; for was it not *B. Keach* that derided us, that we were forced ſaith he, to try our Wits to prove Infants Baptiſm, although by true grounded Reaſons from God's Word we have proved it without the help of Man's Natural Wit, which all your Wits cannot diſprove: Again, you ſay, I quarrel becauſe you do not Baptiſe always on the Lord's day; I tell you affirm that which you Practiſe not. Anſwer; I ſet down in my Book, your own words Page 85. 87. from your Narrative, P. 17. which are theſe, That although the holy Apoſtles and others that were Preachers, took their opportunities to preach the Word on the Jewiſh Sabbath day, and other days of the Week, when they had convenient opportunities afforded them; yet we have, ſay you, no Example of the Churches then Aſſembling together to celebrate all the Ordinances of our Lord Jeſus peculiar to them; but on the firſt day of the Week (Reader mark that) which manifeſt practice of theirs, ſay you, is evidently as plain a demonſtration of its being a day ſet apart for Religious Worſhip, by the Will and Command of our Lord *Jeſus*, as if it had been expreſt in the plaineſt words: Wherein you grant, that the Example of the Churches, and the manifeſt Practice of theirs in the pureſt of Times, is evidently a plain demonſtration that the Lord's day is the time of Worſhip to adminiſter God's Ordinances, and that it is the Will

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and Command of our Lord *Jeſus* ſo to do: Then why blame you me for telling you that you do not adminiſter the Sealing Ordinances on that day only, which Chriſt hath Ordained? therefore it is your evil in condemning your ſelf by your Practice, ſeeing the firſt Church-meeting was on the Lord's day, *Acts* 2. when they did Baptiſe and break Bread, and *Paul* ſtayed at *Troas* ſeveral days, *Acts* 20. 6, 7, until the firſt day came about, to perform the Ordinances of Worſhip, even in the Sealing Ordinances and the Example of the Churches, all being commanded to keep that day holy in the practiſe of God's Ordinances, is therefore not to be neglected: So then you have well ſaid, but practice not the Example of extraordinary Officers by you to be granted, is not the Church's Pattern to Baptiſe any day; but the Example of the Primitive Churches in the pureſt of Times, is for all Churches to follow, as they were commanded by the Apoſtles. Now then, when elſe but on the firſt day of the Week, were the Churches to perform God's Ordinances, as the Will and command of our Lord *Jeſus*? 2*ly*. As you in your Narrative have aſſerted, and yet you blame me for telling of you, you plead for that you practiſe not, you ſay in *P.*69. I inſiſt upon the Order of words, *Mat.* 3. I Baptiſe to Repentance: In anſwer you ſay, ſee your Book, *Pag.* 54, 55, 56. Your anſwer there is if you were only Sprinkled in Infancy you were never yet Baptiſed, ſeeing your anſwer is not to

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the diſproving of what I have laid down: I refer the Reader to my Book, becauſe in in your anſwer you run away from the Matter, and tell us of ſuch as were Baptiſed, that Repentence was required of, we grant that ſuch as never were Baptiſed in the Name of Chriſt, whether Men or Women, who had actually ſinned, of ſuch God requireth actual Repentance, this is granted by me, and proved at large in my Book, Pag. 70, to 72, yet no way hindereth the Infants of ſuch to be Baptiſed that are Sinners, not by their own act, but by Imputation; and whereas you ſay, if I were only Sprinkled in Infancy, I was never Baptiſed; I have refuted this in my Preface, third Leaf, in theſe words, ſhewing, as in the Lord's Supper, it is not the quantity of Bread and Wine, more or leſs, but the right apprehenſion of it, and ſincere Affection to the thing ſignified, ſo it is not the quantity of Water caſt on the paſſive Subject Baptiſed with Water, which is but one by the viſible Sign of Waſhing away of Sin in the Blood of Chriſt, which in the Spiritual Baptiſm is likewiſe ſignified by Sprinkling with the Blood of Chriſt, namely with the Imputation of the benefit of Chriſt's Death to Sinners, whether actual or imputative, all viſibly in the Covenant of the Goſpel. *H. Collins* further ſaith, *That is a falſe Argument ſo largely inſiſted upon in my Book, Pag.* 44. If Perſons have a right to Remiſſion of Sins, they have a right to the Sign Baptiſm; this Argument I have anſwered fully in

in *Baptiſm Anatomized*, in Pag. 36, 37. yet I find no anſwer by him to this matter; but it is *H. Collins* way to object againſt what I lay down and make no anſwer to that I have aſſerted in my Book, that is, Infants are born Sinners, and cannot be Saved but by Chriſt's pardoning their Sin, and all that have the Teſtimony from God's Word, that their Sins are pardoned, have a right to the Sign of Remiſſion, Water-Baptiſm; again, Whereas *H. Collins* oppoſeth what I ſay in Page 43. from *Acts* 15. 10. that Infants are Diſciples. Anſwer, The *Jews* which believed were preſſing, that the *Gentiles* ſhould keep the Law of *Moſes*, and be Circumciſed, which Law required not only the Father, but alſo the Male Children to be Circumciſed; for of old when a Proſelite *Gentile* was joined to the Church of *Iſrael*, he was to Circumciſe all his Males, ſee *Exod.* 12. *ch.* even ſo in *Acts* 15. thoſe who were required to be Circumciſed by the *Jews*, was the ſame the Law required before, namely, the Father and his Male Children, therefore the anſwer of the Apoſtle was accordingly, why tempt ye God to put a Yoke upon the Neck of the Diſciples, that is, on the Fathers and the Children? ſo that it is clear, that in *Acts* 15. here Children with their Parents are called Diſciples, which is, Scholars; therefore the Law of God bound the Parents to bring their Children with them to hear the Law before they had underſtanding, *Deut.* 31. 11, 12, 13. after they were Circumciſed, as we are now commanded to

teach our Children after Baptiſed, proved in my Book. As touching a Womans partaking of the Lords Supper, you ſhew no other command than is confirmed by Conſequence, which I never denied, but the Evil lyeth at your door, ſeeing you allow a Conſequence in one thing and not in another, and therefore partial; for although the Woman be included in the Man, and Woman is ſaid to believe, yet ſhe muſt have actual Faith before ſhe be fitly qualified to take and eat at the Lords Table; yet you cannot ſee how the Promiſe of God includeth the Children in Infancy to the Believing Parents, to have the Sign of Remiſſion of their Sins ſet on them; although this Truth ſhineth in the Scripture, for God ſaith, *I will be a God to thee and to thy Seed*; by reaſon the Seed in Infancy are Sinners by Imputation, but that it is not in that Senſe, *I will be a God to thee and to thy Wife*, for both are actual Sinners, and both muſt actually believe, and *Bleſſed is the People whoſe God is the Lord*; not Men and Women only, but their Infants with them, in Scripture called the Lords People, *Pſal.* 33. 12. which Bleſſing is the Pardon of Sin, for Infants are as well capable of the Pardon of Sin in Infancy, as in Infancy they were of the Sin derived from their Parents charged on them; and this they take no notice of by way of anſwer. Again *H. Collins* ſaith, whereas he tells the World, P. 16, 17. *Though the Scripture ſay they Baptiſed in* Enon *becauſe there was much Water, it would not be enough to dip half*

the

the Body in: And further ſaith, *I ſuppoſe he never was there, but ſpeaketh by an implicit Faith.* Anſwer, I not only gave you in my Book Reaſons for what I ſaid from the Scripture, which you anſwer not, but gave you two Hiſtories, *Sandy*'s and *The Travels of the Patriarchs*: But ſay you, *How will a little Water Figure out the Death, and Burial, and Reſurrection of Chriſt? Anſwer*, As well as a little Skin of the Superfluous Fleſh cut off in Circumciſion, for Water-Baptiſm and Circumciſion had one and the ſame Benefit in Chriſt's Death, ſignified thereby, as it is written, *Col.* 2. 11, 22. in whom alſo ye are Circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt, buried with him in Baptiſm; wherein alſo ye are riſen with him, through the Faith of the Operation of God; ſo to cover the Face which repreſenteth the whole Perſon with Water, the Perſon hath the Sign of Chriſt's Death ſignified to him for the Condemnation, for Sin by the Law is compared to a Vail over the Face, ſignifying Death, 2 *Cor.* ch. 3. until Chriſt take it away, as was the manner among Men, a Sign of Death was to cover the Face, as the Hiſtory of the Book of *Eſther* ſheweth, *Then ſaid the King*, concerning *Hamon*, *Will he force the Queen alſo before me in the Houſe? As the word went out of the King's mouth, they covered* Hamon's *face.* Again *H. Collins*, P. 14. ſaith, *That I ſay the Perſon is not Baptiſed but the Cloaths, and theſe things are not becoming Modeſty to diſcourſe of*;

let that vain Man know, we do not Baptiſe the Cloaths in the name of the Bleſſed Trinity, but the Perſon. *Anſwer,* The Face repreſenteth the Perſon, the Forehead being the place Gods Name is ſaid to be writ on, *Rev.* 22. 4. ſignifying the bold Profeſſion of the Goſpel, that is, the place whereunto the Seal is to be ſet, as I have largely ſhewed in *Baptiſm Anatomized*, P. 12. which you anſwer not, and ſo deceive your Reader, by Objections and carping at words only; for in Sealing Gods Covenant with Mankind, it is written, *Gen.* 9. 17. *This is the Token of the Covenant which I make between me and you*; I do ſet my Bow in the Cloud; and this Token of Gods Covenant is of Grace in Chriſt, ſee *Gen.* 9. 11. *Iſa.* 54. 9, 10. *Rev.* 4. 3. ſet in the Cloud, not ſpread all over the Cloud; ſo in the Seal or Token of Gods Covenant of Grace in Chriſt, with *Abraham* and his Male Children, in which the Females were included, My Covenant, ſaith God, ſhall be in your Fleſh for an everlaſting Covenant, *Gen.* 17. 11, 13. not Circumciſed all over, but on a part for the whole, as if the whole Man was Circumciſed, called the Circumciſed Perſon; ſo likewiſe in the Seal, Sign or Token of Gods Covenant, for the Remiſſion of Sins by the Blood of Chriſt, waſhed away by the Blood of Sprinkling, now ſignifying in the Ordinance of Water-Baptiſm adminiſtred on the Perſon, for a Sign not all over, but on one part, the principal part, the Forehead and Face, which (as I have largely proved in *Baptiſm Anatomized*) repreſenteth the whole Perſon, the

the Forehead and Face, being the place whereby the open and bold Profeſſion of Chriſt's Name, as aforeſaid, or Goſpel, the Word of God is held forth, for where ſhould the Seal be ſet, but to that part of Man, where Gods Covenant or Name is ſaid to be ſet or written? therefore as in all Covenants between Man and Man, the Seal for Confirmation is ſet or fixed but to one part of the Conditions, and not ſpread all over, although it confirmeth the whole, *Jer.* 32.9. to 14. Thus if this Man would take Council of God's Word, then neither he nor others would lean to their own Underſtanding to limit the word Baptiſm in the Adminiſtration to their own miſtaken Senſe; for as it was ſo it is a Sign and Seal of Mercy in Chriſt to Sinners, ſet on one part of the Perſon, agreeable to all Sealings, a part being ſealed to repreſent the whole: Hereby the Contention about words would ceaſe, as about the Signification of the word Baptiſm, as this Man and others do, who confine it to one Senſe, contrary to the Apoſtles explaining the word Baptiſm, 1 *Cor.* 10. and the agreeing in harmony with the Spiritual Baptiſm; for as the Perſon is Paſſive in the Spiritual Baptiſm, it being poured on, as proceeding from above, even ſo *John*'s Baptiſm was from Heaven, or from above, therefore to be poured on the Perſon; for as no Perſon puts the thing to be Sealed to or upon the Seal, but the Seal is ſet on the thing Sealed, which to underſtand in your ſenſe of the Word, over-

overthroweth Order, and it ſets up your ſelves to be only Sealed, and all others you make them Un-baptized, and ſo that they have no right to partake of the Lord's Supper, but are deprived of all God's Ordinances in your Senſe.

Now let the Reader judge who is the vain Man, that would not in the adminiſtration of Baptiſm, avoid uncomlineſs; is it this Man or I? let the Prudent Judge. Again in Page 21. where it is aſſerted by me, that many of the Three Thouſand whom the Apoſtles Baptiſed, *Acts* 2. 39. were Children, ſeeing the Pardon of ſin is by the Apoſtle *Peter* apply'd to Children, *H. Collins*'s anſwer is, O horrible perverter of the Word of God! Theſe Children whom he ſpeaks of were no more as yet Baptiſed than the Gentiles, which were a far off, Uncalled: Suppoſe ſome of their Children were Baptiſed, it muſt be Believing Children, not Infants; my Child is my Child tho thirty or forty years Old: You cannot think the Apoſtles would go beyond their Commiſſion, to Baptiſe any ignorant Infant. Anſwer, We read it was a part of the work of Chriſt's Prieſtly Office in the Redemption of Mankind to have Compaſſion on the Ignorant, to wit, Infants, whom he bleſſed with the pardon of their ſins, *Acts* 3. 26. And therefore becauſe Water-Baptiſm is the ſign of Remiſſion of Sins, on that conſideration, the Infants of Believers have Right to Water-Baptiſm. And for maintaining

ing this truth, he crieth out against me, saying, O how Sophistically doth this Man Reason! And again he saith in answering what I have said, Page 140, to 162, of *Baptism Anatomiz'd*, in vindication of the Covenant which God made with *Abraham*, *Gen.* 17. 7. *Exod.* 19. 5, 6. *Deut.* 29. 10. to 14. to be the Covenant of Grace in Christ, and not the Covenant of Works; he refers me to Mr. *Cary*'s *Solemn Call*. What an absurd thing is this, to refer me to that which I have already Answered? and instead of Answering me, his Malice is so great against me, that he says of me, Is he not *Felo de se*? a Self-Destroyer? Yet this I am fully perswaded of, that neither he nor Mr. *Cary*, nor yet any of his Principle shall be able to destroy or refute by God's Word, the truth which I have Published in the name of the God of Families, concerning the Right to remission of Sins, to the Believers and their Infants, and also the right they have to the Sign thereof, Water-Baptism; notwithstanding he boasteth that his Book is an Answer not only to Mr. *Ainsworth*'s Censure upon a Dialogue of the *Anabaptists*, and would make the World believe these following words were my Censuring of them, [illegible] my Book, Page 113. out of Mr. *Ainsworth*'s Book; his words are these, It was Christ's last Farewel to his beloved Disciples, to lift up his hands and Bless them, *Luke* 24. 50. And it is the sum of the Gospel, that in *Abrahams* Seed all Nations shall be

be Blessed: This Grace *Abraham*'s Infants had; this Grace Christ gave to little Children, and the same he vouchsafes to continue unto us and our Children throughout their Generations, preserving us and them from the Curse of *Anabaptistry*, whereby so many Errors are dispersed, and Souls perverted to Destruction.

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